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THE ONLY ANTIDOTE

CATHOLIC REACTION IN GERMANY

THERESA NEUMANN - SAINT OR PSYCHOPATH?

**CAN PROTESTANTISM SURVIVE THE POPE'S BID
FOR WORLD CONTROL?**

'RELIGION OF THE STATE' IN ITALY

CHRIST — THE ONLY ONE

THE VATICAN WOOS THE ARABS AND JAPS

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January, 1947

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JANUARY, 1947

No. 1

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Christian Heritage

The Converted Catholic Magazine

Edited by Former Catholic Priests

PUBLISHED SINCE 1883

Vol. 8 (New Series)

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THE ONLY ANTIDOTE

1946 WILL GO down in history as the year in which the full extent of the unspeakable atrocities committed in Europe under Fascism was revealed to the American people. In comparison, the bloody record of Nero and Genghis Khan paled into insignificance. What shocked all of us was that in our so-called Christian twentieth century man's inhumanity to man reached a peak of ferocity never before equalled in the annals of history.

What should frighten as well as shame us is the fact that these brutalities were committed not only without protest, but actually with the aid of Christian church leaders. In April 1941, for instance, we were told that Pope Pius XII received the assassin Ante Pavelitch in private audience before he left for Yugoslavia as Mussolini's puppet ruler of Croatia. But only recently has it been revealed that at that very moment tens of thousands of Orthodox Serbians and Jews—men, women and children—were being brutally slaughtered by Pavelitch's Ustashi terrorists, helped by Roman Catholic priests. On New Year's day 1943, the

Pope sent his cordial greetings to this publicly-known assassin.

In his recent book, *Kaputt*, Curzio Malaparte, himself a Fascist and intimate of Mussolini, Ciano, Hitler and his friends, relates that during a visit to Pavelitch he noticed a basket on his desk full of what appeared to be dried mussels. Pavelitch took pleasure in informing him that they were *forty pounds of human eyes presented to him by some of his loyal ustashi murderers!* Malaparte also tells how Hans Frank, Nazi Governor of Poland who was hanged at Nuremberg, entertained him by shooting live Polish babies. At the last moment, Pope Pius XII endeavored to save Hans Frank from the hangman's noose because he was a Roman Catholic.

There is here proof of a complete moral collapse, whose effect has even reached the shores of America. The very foundations of our Christian faith and civilization are threatened by an onrushing wave of utter barbarism. Unless a powerful antidote be quickly found, there will be an end to all human decency and a descent to complete human depravity.

That antidote, fortunately, is at hand and available to all. It is the power of the Gospel of Christ which must, now or never, be demonstrated in its fullness. It is not so much the lack of Christian teaching as the corruption of it that has brought the world to this sorry pass, for the corruption of the best becomes the worst. The process must now be reversed, and the best, and only thoroughly effective antidote to barbarism and human corruption be at once and universally applied.

The new year 1947 holds the promise of this. That this promise may be fully realized is our hope and prayer—our New Year's wish for our readers, for America and the world.



THE POPE AND THE ARABS

WHEN a delegation of Palestine Arabs visited the Pope last July, they presented him with a letter written on ancient parchment in the Arabic and French languages. According to the London Catholic *Tablet* of last August 3, the letter reminded the Pope of the document given to the Christians by Omar Ibn Al-Khattah, the second Moslem Caliph, when he entered Jerusalem in the seventh century, assuring them that he would respect and safeguard their shrines and freedom of worship, "and accepting their demand that no Jews would be allowed to live there."

Some Arabs are Roman Catholics and these are being made the excuse for the Vatican's friendly attitude to the Moslem cause and its plans for the establishing of diplomatic relations with Islamic countries. The *Tablet* of above

date admits "*a considerable development in the Catholic Church's relations, if not with Islam, at least with the Christian Arabs, with initiative coming both from the Church and from the Arabs, and with the goodwill of Islam as a whole.*" Diplomatic relations between the Vatican and Cairo and the establishment of a Roman Catholic hierarchy in Egypt were brought nearer by the recent transformation of the Maronite Vicariate Patriarchate of Egypt into a Catholic diocese.

Most significant is the statement made by the Melchite Archbishop Gregorius Hakin of St. John of Akka on his return from Rome, as reported by the Arab News Agency and quoted as follows by the London *Tablet* of above date:

"His Holiness the Pope asked me to convey his great satisfaction and joy at the unity and the full collaboration shown by the Arabs of Palestine in protecting the Holy Land. His Holiness has welcomed the reports sent to him by the Arabs on the situation in Palestine. The Pope has studied a protest against the Balfour Declaration made by his predecessor Pope Pius XI. The policy of the Holy See toward this Declaration has not changed.

"His Holiness the Pope cannot afford to help Zionism against the Arabs of Palestine. The reports circulated by Zionist propagandists, that the Pope supports Zionism, are false. The Pope told me that he would not fail to support the Arabs, Moslem and Christian, because they are the owners of the Holy Land."

The bogey of communism is made the excuse for the Vatican's favoring of the Arabs against the Jews in Palestine, and the *Tablet* states that "*the pressure of Zionist claims in Palestine*

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coincides with the political withdrawal from the Levant of the French, the traditional defenders of Christianity in the East." A coalition between the Moslems and the Christians against Russia is therefore the Vatican's objective.

SCHOOL-BUS QUESTION AROUSES WIDE INTEREST

THE ATTEMPT of the Catholic church in Wisconsin to change the State's constitution to allow free bus transportation to parochial school pupils was soundly defeated at the polls on November 5 by a vote of 530,000 to 463,000. The issue was vehemently fought by both sides till the very eve of election and overshadowed in importance all other issues of State and National interest.

Wisconsin has a total population of 3,000,000, of which 750,000 are Roman Catholics, 650,000 Lutherans (who are ardent advocates of their own parochial schools) and 350,000 non-Lutheran Protestants. The proposed amendment would never have been put up to the voters at all had it not been for undue pressure on the State legislature by the Roman Catholic church. A few weeks before election day Wisconsin Protestants were informed, according to the *Christian Century*, that "the non-Catholic, non-Protestant State senator responsible for steering the amendment through the legislature was in the pay of a Milwaukee organization whose directorate is entirely controlled by the ecclesiastical authorities of the Catholic church."

Another factor that influenced the voters was the refusal of Roman Catholic Archbishop Kiley to answer four pertinent questions put to him by six Protestant leaders of Wisconsin "to clarify the official position of the Catholic Church on the controversial question of the bus issue." According to the *Catholic Register* of November 17: "The Archbishop was placed in such a position that he was unable to answer the

THE POPE AND THE JAPS

TWO AMERICAN CATHOLIC BISHOPS, Msgr. O'Hara of Buffalo and Msgr. Ready of Columbus, went to Japan last July and, according to the Swiss KIPA agency as reported in the London Catholic *Tablet* of August 17, caused consternation by visiting the ancient Buddhist temple of Kioto where Bishop O'Hara addressed a meeting of Buddhist leaders.

According to the *Tablet*: "The Bishop explained to them that he had come to bring the Japanese people a message of peace from the Holy Father, and exhorted them, in the name of the four cardinal virtues common to both religions, the Catholic and the Buddhist, to join with the Catholics in a common front against materialism and corruption of manners."

Two of the Buddhist leaders, representing 21 million members, according to the *Tablet*, "expressed their satisfaction at the message from the Holy Father which the American Bishops brought, and declared themselves ready to join with the Catholic Church in defending common values and interests."

This again is part of the Vatican's 'geopolitical' plan of crusade against Russia—to ally itself with the Japanese Buddhists to hold back the Russians from China, and with the Arabs to deny Russia an outlet to the Mediterranean.

questions without making them a political issue and stirring up sectarian strife." The real reason why the Archbishop refused to answer would seem to be that had he committed himself on the third and fourth questions, he would have been forced either to deny his church's aims or give away the Catholic church's ultimate plan for entire State support of its parochial schools. The third question was: "*What is the official position of the Roman Catholic Church regarding the use of public tax funds for Church purposes?*" And the fourth question bluntly asked: "*What assurance can be given that other help would not be sought or accepted?*" Archbishop Kiley's silence was eloquent enough for Protestants to understand that the Catholic church would not stop at merely accepting free bus rides for its parochial school children.

This Protestant victory in Wisconsin is sure to affect the attitude of other states in this vexing question of school busses for parochial school children. Twenty-two other States have been troubled with it in one form or another, and the decision of the U. S. Supreme Court, which is considering the matter as we go to press, is awaited with anxious interest.

EX-PRIEST FUND

Our assistance to ex-priests is limited to the contributions sent by our friends for this purpose—to employ them in our office, to pay their way in Bible School, to help them in sickness, or to tide them over till they find their way in other walks of life. Our fund for this purpose is at present almost exhausted. We solicit your help in this worthy cause.

PULLING THE POPE'S CHEST-NUTS OUT OF THE FIRE

AMERICANS should nip in the bud the deliberate attempt of the Catholic church to stir up further enmity, and eventually war, against Yugoslavia (and Russia) because of the trial and conviction of Archbishop Stepinac. Already the war-mongers in England and the United States have gone far in using the case of Archbishop Stepinac to this end. Marshal Tito has been quick to sense this, and in an address in Zagreb last November 1, "he accused the United States and Britain of waging a campaign accusing the Yugoslav Government of persecuting the Church," according to a dispatch from Belgrade to the N. Y. Times of that date.

Marshall Tito, himself a Roman Catholic now under the Pope's ban of excommunication, made it clear that his Government's action against Archbishop Stepinac and other priests was solely in the interests of the people. He reiterated the Government's demand "*that the priests be only the people's priests and not serve alien interests.*" He accused Vladimir Matchek, former Croat peasant leader now in exile in the United States, as the chief instigator of the campaign against Yugoslavia, and *that Matchek was backed by Cardinal Stritch of Chicago.*

Tito also revealed that he had offered to save Stepinac from trial if the Vatican would recall him and take him out of the country. He made this offer through Bishop Joseph P. Hurley of Florida who was sent by the Vatican to act in its behalf. "*When the Pope's representative, Bishop Hurley, first came to me,*" Marshal Tito said, "*I raised the question of Stepinac. I told him of the many hostile acts committed by Stepinac and asked Hurley to take him away, otherwise he would be ar-*

rested." Since the Vatican refused this offer, Tito declared, the Yugoslav Government was forced to put the Archbishop on trial.

Ample evidence has been produced to prove beyond a doubt that Archbishop Stepinac and his priests were traitors to their country and took active part with the murderous Ustashi in slaughtering hundreds of thousands of Orthodox Serbians and Jews, and in forcing hundreds of thousands of others into the Roman Catholic church. American Protestants have no need to shed tears over the just treatment of such men; nor should they allow themselves to be tricked into believing that such action constitutes religious persecution.

Pity, if any, should be reserved for the priests and other dupes of the Vatican who were led to take part in Fascist terrorism, and by so doing caused immeasurable suffering to others and have now to suffer themselves for the consequences of their deception. But even this does not oblige the American and British people to foment war against their former allies in order to pull the Pope's chestnuts out of the fire.



► HAROLD MICKEY, a bandleader from Winston-Salem, N. C., became the father of twin sons while in Buenos Aires, Argentina. He went to the registry office and said he wanted the boys named Glen and Franklin (for Franklin Roosevelt). He was told by the Argentine official that this was impossible since all children born in Argentina must be given the names of saints of the Roman Catholic church, and handed him a list which included the names of Francisco, Domingo, Lorenzo, Pedro, Maria, Jesus, etc. Mickey refused and took the case to court. According to "Time" magazine for October 21, the lower courts supported his protest and decided he could call his children by whatever names he pleased. But the government officials appealed the case to Argentina's Supreme Court, and it is not yet known what has been finally decided.

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CAN PROTESTANTISM SURVIVE THE POPE'S BID FOR WORLD CONTROL?

AN ADDRESS BY L. H. LEHMANN

Delivered in Toronto, Lindsay, Brantford, London, and Hamilton, Ont., Canada, in connection with the Annual Meetings of The Canadian Protestant League, October 22 to 28, 1946.

THERE IS NO DOUBT that the time has come when Protestants must take definite action to defend the heritage of their faith against the aggressions of the Roman Catholic church. Protestant leaders are becoming aware of this fact, and warn of the need for definite action. Dr. W. W. Ayer, Pastor of Calvary Baptist Church, New York City, for example, in a recent series of articles on the future of Protestantism, declares:

"Protestantism, as a religious and social force in America, is rapidly being driven into a corner, and soon will be fighting for its very life if the present trend will continue."

Of Roman Catholicism in America, Dr. Ayer says:

"We have noted the growth of the Roman Catholic church—its powerful personnel, its ever-expanding institutions, its alertness and efficiency, its ability to get tremendous publicity for its causes and religious pageantry . . . all of which is shoving Protestant Christianity out of the publicity picture, making the religious public feel that the faith on which our nation was largely founded is now passé."

Dr. Ayer speaks truly when he points out:

"It was Protestantism largely that gave this world the greatest and freest country on earth. It was the centrality of Protestant belief and Protestant institutions that made for our greatness."

Never before, in our times, has the Vatican made so clear its determination to seize world control. Pope Pius XII took advantage of the most solemn occasion last February 20, before his entire College of Cardinals gathered in Rome, to issue a call to the Catholic church throughout the world to mobilize for war. Herbert L. Matthews, noted New York *Times* correspondent, styled the Pope's speech "*the mobilization of world Catholicism*" and a call to "*open war*." He agreed with other correspondents in Rome that at last the Roman Catholic church had openly and officially declared its aims for worldwide political power. Even the conservative New York *Herald Tribune*, second largest of New York's morning newspapers, in an editorial on February 23, stated that "*it is the deliberate intention of the Catholic church to move more actively into mundane affairs.*"

The Pope, himself, passionately declared:

"The church must reject, more emphatically than ever, that false and narrow concept of her spirituality, which would confine her, blind and mute, in the retirement of the sanctuary."

How much the secular press publicizes the Pope's bid for power, may be seen from the following quotation in the *Saturday Evening Post*, of September 21, which says:

"Under Pope Pius' leadership, the Catholic church has emerged as the most successful force in politics this side of the 'iron curtain.'"

Roman Catholic newspapers have taken up the cue, and hail this open declaration of war by the Pope. The *Catholic Register*, popular Catholic paper published in 43 States, had banner headlines recently (Sept. 22): "*Pope Pius XII World's Greatest Man.*" "*Magazine Editor Sees Pius XII as Top Statesman and Church Leader in World Crisis.*"

Roman Catholic Bishop Henry J. Grimmelmann, of Evansville, Ill., urging a group of Catholic businessmen "to active participation in polities," told them, according to the *Chicago Tribune* of last May 5: "*The Pope wishes the clergy to enter politics, and not to confine themselves to the sanctuary. The idea that the church is not in politics is dangerous.*"

A sample of what the Roman Catholic church in America is doing to line up its forces under the banner of "militant Catholic action" was contained in a speech by Bishop John F. Noll, of Fort Wayne, Ind., before 1,000 delegates to the National Council of Catholic Women in Kansas City, Mo., last September 23. This *Roman Catholic women's organization claims 5,000,000 members*, and Bishop Noll's crusading speech, according to the *New York Times'* report, was intended to rally these 5,000,000 women to fight on every front in American life—"for militant action in professional, educational, trade union, and political fields." Bishop Noll called upon the following for aggressive action: Catholic members of Congress, the thousands of Catholic industrialists, bankers, Catholic lawyers,

physicians, and graduates of Catholic colleges. He also called upon Catholics in organized labor, claiming that *Catholics constitute from forty to fifty percent of Labor Union memberships*. In the field of polities, Bishop Noll declared:

"The time has arrived when Catholics should not be blind voters in keeping with their long-time Democratic or Republican faith. Before voting they should consider the candidate's fitness, and the measures he proposes to support."

The strategy of the Catholic church therefore is obvious:

To cross all lines—in politics, business, religion, labor, and the professions—in order to gather under its banner every conceivable force in the Protestant democratic world. It will then be ready to launch us all into its frightful "holy war" against Russia.

The aim of the Vatican is to crush the English-speaking democratic countries by means of this annihilating war against Russia. And what should rouse us to action is the fact that in doing so, the Pope is merely carrying on where Hitler left off. The Pope first beat the war drums for Hitler; now he is beating the drums for war against Soviet Russia. Very few people were aware how much the Vatican was involved in the rise of Mussolini and Hitler to power. Even the keenest observers in the United States were not aware of this fact until it was almost too late. In 1940, when Hitler's legions had already broken through Belgium and the Netherlands, and were over-running France, and threatening England, American people were still unaware of the threat to their own safety, and totally ignorant of the part which the Vatican had played in the Nazi-Fas-

cist war against Christian civilization. Louis Munford, noted author, wrote a book at that time entitled: *Faith for Living*, and on page 160 he says:

"Political interpreters have set various dates for the beginning of the Fascist uprising against civilization; but most of them go back no farther than 1931. This is a curious blindness; for the beginning of the betrayal of the Christian world, very plainly, took place in 1929, in the Concordat that was made between Mussolini and the Pope."

The same was the case with regard to Hitler, who would have been a complete failure had it not been for the support given to him by the Vatican. In his book on Franz Von Papen, *Satan in Top Hat*, Tibor Koeves, (page 215), says of the Vatican's Concordat with Hitler which was signed by Pope Pius XII and Von Papen:

"The Concordat was a great victory for Hitler. It gave him the first moral support he received from the outer world, and this from the most exalted source. Upon Von Papen was conferred the highest papal decoration and . . . the man who caused the downfall of Bruening was now feted as Defender of the Faith."

Having failed to establish world dominion in alliance with Mussolini and Hitler, the Vatican is now using their slogans to lead a crusade, under the guise of democracy, for a holy war against Russia, and thereby to force English-speaking Protestant democratic countries under its banner.

This places the great body of Protestant and non-Catholic people in a dilemma. Protestants of the United States, Canada and England, abhor the philosophy of Marxist Communism as much as they detest the teachings and

intrigues of the Roman Catholic church. But the strategy of the Vatican is to try to force this great body of Protestant people to believe that they must take refuge under the Pope's cloak, as the only way to save their Christian faith. But is Communism more of a threat to us than Roman Catholicism? In the whole of the United States there are very few Communists.* They can scarcely muster 50,000 votes all told in a national election. The Roman Catholic church, however, has a voting bloc of many millions of votes in the United States alone. It claims close to 30,000,000 followers in Canada and United States combined. There are close to 6,000 well-trained Jesuits in the United States, the largest group of Jesuits in any country. England has over 4,000 of them. Already the Roman Catholic church, to a great extent, controls business, the movies, education, and influences politics in all the largest cities of the North American Continent. Local politicians in New York, for example, will never dare to undertake anything without consultation first with the "power house"—the Cardinal's residence on Madison Avenue. You have the same condition here in Canada, I expect. I will not mention South America, Argentina especially, and the treatment of Protestants in those countries where the Roman Catholic church has control of the Government. Nor will I mention Franco Spain, Salazar's Portugal, two definitely Fascist countries, completely under the sway of the Roman Catholic church, and where freedoms are unknown—where Protestantism has no legal existence, and where the masses of the people live in fear, ignorance and economic slavery.

* The exact number of votes received by Earl Browder, Communist Presidential candidate in 1940, was 46,251.

There is no real, immediate danger of Communism getting control in the United States, Canada or the British Empire. But not only is there the danger of Roman Catholicism getting control; it already is firmly entrenched in all those countries. The Federal Council of Churches recently issued a statement regarding our relations with Russia, and wisely declared:

"War with Russia can be avoided, and it must be avoided, without compromise of basic convictions."

Mr. Sumner Welles, speaking at Convocation Hall here in Toronto a few days ago, categorically declared:

"I regard it as a delusion, and a dangerous one, that democracy and communism cannot exist simultaneously in the same world."

President Truman likewise, in his speech at the opening of the United Nations this week in New York, expressed himself in like manner. None of these top statesmen, however, will dare tell the public that it is the Roman Catholic church who is the war monger whom we must resist.

The real object of attack by the Catholic church is not Communism, but Protestantism. For the past 400 years, since the Reformation, the Jesuits and the Catholic church have tried every means to destroy the work of the Reformation—by fire and sword, by intrigue and political maneuvers. They look upon Communism, in fact, merely as a by-product of Protestantism, because it was Protestantism that first destroyed the political power of the Pope over all the nations of Europe in the 16th century. Its present attack on Russia is an oblique kind of blitzkrieg on Protestantism.

The result of this papal strategy is the fact that two totalitarian forces—Rome to the right of us, and Russia

to the left of us—are rising up like two giants to battle for the possession of the great mass of Protestant and democratic nations in between. Most dangerous to us is the idea being propagated that we must choose either one or the other to rule us. An inferiority complex is being bred into Protestant people, that they no longer have the power themselves to find a way out of this dilemma, and that they must choose either to run for protection under the Pope's coat tails, or allow themselves to be swallowed up by the Red Dragon of Russia. It all tends to make Protestants forget that they have a greater power than that of Rome and Russia combined—the very power of God in the Gospel of Christ.

Protestants need scarcely be reminded of what happens when the Roman Catholic church gains dominion over any country. They would do well, however, to recall what happened in the past in England and Europe. I have only to mention the massacre of St. Bartholomew's night of August 24, 1572, and of the torture and killings in England under Bloody Mary. You know of the attempts of the Pope's agents to assassinate Queen Elizabeth even after the power of Rome was destroyed in England.

A recent edition of the *Saturday Review of Literature* (July 23, 1946), reviewing Evelyn Waugh's book on Edmund Campion, one of a band of Jesuit saboteurs who invaded England to stir up rebellion against the Queen, quotes the public orders of the Pope's Secretary of State to kill Queen Elizabeth as follows:

"Since that guilty woman of England rules over two such noble kingdoms of Christendom and is the cause of so much injury to the Catholic faith and loss of so many million souls, there is no doubt that whosoever sends her out of the world with the pious intention of

doing God service, does not sin but gains merit."

The recent news of what happened in Yugoslavia is a sample of what must be expected when the Catholic church gets into power in any country. When Hitler and Mussolini, with the direct help of the Vatican, took over Yugoslavia, they set up the puppet regime of the assassin Ante Pavelitch, head of the Ustashi. The Duke of Spoleto, cousin of the King of Italy, was made

King of Croatia and his appointment was confirmed by the Pope who received the new king in private audience in April, 1941. Pavelitch was also received in audience by the Pope the following day and then set out for Yugoslavia to carry out the plan of murder and forced conversion of the Serbians to the Roman Catholic church.

The part taken by Archbishop Stepinac in these murders and forced conversions is given in detail by Sime Balen in

ARCHBISHOP STEPINAC GREETES THE ASSASSIN ANTE PAVELITCH



Archbishop Stepinac of Zagreb is here shown shaking hands with Pavelitch, head of the murderous Ustashi, on New Year's day, 1943. He is conveying to Pavelitch the cordial good wishes for the New Year on behalf of Pope Pius XII, as recorded in the N. Y. 'Herald Tribune' of February 21, 1943.

the New York Times last week (October 15, 1946). This Sime Balen is at present Counsellor of the Yugoslav Embassy in Washington, D. C., and describes himself as "a Croat and a Catholic, and an eye-witness to the tragic events in Croatia from 1941 to 1945 . . . The Ustashi torturers of the Pavelitch regime, with which Archbishop Stepinac was so closely allied under Hitler's protection," he says, "murdered during those years approximately 50,000 Croatian and Bosnian Jews, or over two-thirds of Yugoslavia's pre-war population of 70,000."

As to the murder and forced conversion of the two million Orthodox Serbs in Croatia, this Roman Catholic official and eye-witness declares:

"There were two million Serbs in Croatia when Hitler set up the Pavelitch puppet regime in April, 1941, and the policy then officially proclaimed was that a third of these were to be forcibly converted from the Orthodox to the Catholic faith, a third were to be driven back to Serbia, and a third were to be killed. Dr. Stepinac, a member of Pavelitch's parliament (Sabor), Apostolic Vicar in Pavelitch's army, and a member of the Committee for the Conversion of Serbs to Catholicism, made no effort to save these priests and did not even intervene on behalf of his colleague, Dr. Dositej, the Metropolitan of Zagreb who was barbarously tortured before being put to death . . . I am told that it is hard for Americans to comprehend the enormity of these crimes. For us who lived through them it is hard to forget."

Remember, this is not taken from some medieval history, but is an eyewitness' account in the New York Times of last week.

As a result of the trial and conviction of Archbishop Stepinac, the Vatican solemnly excommunicated Marshal Tito and his government on October 14th. Herbert Matthews, the New York

Times' reliable correspondent in Rome, cabled the following on that date:

"The Vatican's step is without precedent in recent history, though excommunications even of royalty were not unknown as late as the last century. Although Adolf Hitler was a Catholic, he was not excommunicated for his persecution of religion."

Here we have a proof that the Roman Catholic church has not changed its medieval method of destroying its enemies. When persuasion fails, it uses fire and sword to kill out all who will not forcibly be converted to Roman Catholic beliefs. Heads of governments are excommunicated if they dare to interfere in the cause of justice.

A solution must be found at once in order to extricate Protestants from the dilemma in which the Roman Catholics have placed them. The first thing to remember is that *there is no need for Protestants to make a choice between Rome and Russia*. They must remember that there is a third side to this question—the Protestant side. There is no need for Protestants to be stamped into making a choice between the power of the Pope and the power of Communist Russia. Protestants have in their possession a power greater than both of these combined, namely, the very power of God in the Gospel of Jesus Christ. With St. Paul they must declare, "*I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to them that believe.*" Protestants will lose their freedoms only after they have first lost their religious convictions which have made their freedoms possible. Freedom, as we know it, came out of the Protestant Reformation. The basis of this freedom was deep religious conviction. *If we are losing this freedom*

we had better ask ourselves are we not first of all losing the religious convictions of the early Protestants that made this freedom possible. The greatest need today is for a revival of the power of God in the hearts of true believers, and an outpouring of this spiritual power upon the world to counteract the destructive power of material inventions.

Military alliances, balances of power, leagues of nations, all in turn have failed. The problems facing us today, like all others in the past, have a spiritual basis. Today, as never before, is there need for a spiritual revival that will synchronize with the rapid advance in the destructive power of science. This revival must be of the spirit, if we are to save the flesh.

Incitement to war against Russia must be avoided. We must listen to the wise counsels of those who tell us that everything will be lost if we are stampeded into an unnecessary war with the Soviet power. Such a war would benefit only the Roman Catholic church, who would then have obtained its objective of so weakening the English-speaking Protestant Democratic nations that it would be an easy matter for the Church of Rome to take over world control.

Not Rome, not Russia, but Christ, must rule the world.

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SAMPLE COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN
OF YOUR FRIENDS AND ACQUAINTANCES.

'RELIGION OF THE STATE' IN ITALY

EFFORTS are being made to have Italy's new Republican Government incorporate in its constitution the same guarantees to the Roman Catholic church as those contained in the Vatican's Concordat with Mussolini. These are listed in the October 19 issue of *Il Crociato*, Catholic Italian-language newspaper published in New York. Under the title, "*A Law on the Religion of the State in Italy*," it gives the following text as submitted to the Italian Constituent Assembly in Rome:

"RELIGION OF THE STATE"

Art. 1: The Catholic Apostolic Roman religion is the sole Religion of the State.

Art. 2: The State recognizes the legal Personality and Sovereignty of the Roman Catholic church, of the Holy See and of the Supreme Pontiff, in conformity with Canon Law.

Art. 3: Relations between the Church and the State are to be governed by the terms of the existing Concordat entered into between Mussolini and Pope Pius XI in 1929.

Art. 4: All attacks, offenses and calumnies against the Religion of the State, the Church and its priests, and their liberties are punishable according to law.

Art. 5: All public propaganda against the Religion of the State is forbidden."

It is impossible to imagine how a democratic government, in the American sense, could function under a Constitution containing such enactments as those listed above.

CHRIST—THE ONLY ONE

[*A refutation of the further deification of Mary by the proposed new dogma of her bodily "Assumption" into heaven.*]

THE PERSON AND WORK of the Lord Jesus Christ are characterized by such words as "*one*," "*once*," and "*only*." The promises were not made to Abraham's seed as of many, writes St. Paul, but as of *one*, which is Christ.

This unique exclusiveness of the Lord is nowhere more emphasized than in the words of David in the Psalm: "*Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*" The identity of him concerning whom the Psalmist spoke, and that he was referring to only one, are fully defined by the apostles Peter and Paul in *Acts* 2 and 13, both affirming that the Holy One who passed the portals of death and rose again without seeing corruption, to die no more, is the Saviour, Jesus Christ. Though He tasted death for every man, it was impossible for death to hold Him. *In Him was life!* Only Christ could say: "*I am He that liveth, and was dead; and behold I am alive forevermore.*"

All true Christians are called saints (holy ones), having been made righteous and holy through the offering of the body of Jesus Christ *once* for all; for by *one* offering He has perfected forever the sanctified. However, the Lord is the only One inherently holy in His being—the *Holy One*. "*Thou only art holy*" is part of the song of the triumphant throng glorifying the Lord, that St. John heard while on the Isle of Patmos. Hence to admit that *another Holy One* has gone into death and, without returning to corruption, has bodily ascended glorified into Heaven, is to

accept strong delusion and a counterfeit from the realm of darkness.

Yet the Roman Catholic church would have us believe such a cunningly devised fable concerning Mary, the mother of Jesus. To deny the "*Assumption of Mary*" say they, is impious and blasphemous.

Well did St. Paul warn us that, as Eve was beguiled through subtlety, so our minds should be corrupted from the simplicity (singleness) that is in Christ. The technique of Satan is duplicity (double-dealing), and blind guides and idol shepherds fall into his snare to promote another Holy One. He takes the coarse and the base, or the refined and sublime, even the tenderness of mother-love so attractive to our nature—whatever furthers his undeviating purpose—to obstruct man's view of the Lord, and to keep his mind and heart detached from the Person of Christ.

By a masterstroke in spiritual wickedness the name of Mary has been seized upon, and multitudes are kept in bondage charmed and fascinated by a fable.

Meager indeed is the Scripture record of this blessed woman. Nothing is told concerning her after the first chapter of *Acts*. She is not once mentioned by St. Paul, the teacher of the Gentiles in faith and truth. Does not this silence reprove any curious probing and intruding into the sacredness of God's individual intimacies? He Who knows what is in man and discerns the thoughts and intents of the heart, understands well our frailties, and has

given us all the record we should have of Mary. She who was overshadowed by the power of the Highest, God has been pleased to hide until the time of her exaltation in due season—but every man in his own order: Christ the first-fruits, afterward they that are Christ's at His coming.

The maze of confusion which is tradition is not in agreement as to Mary's death and burial. Some suppose these events took place at Ephesus, others that they occurred in Jerusalem or Bethlehem. What matters it! The single eye is on the Lord! The attuned ear hears but His voice, and His call is plain: "Follow thou Me." Thus was Peter rebuked when he sought to determine what should befall John and what should be John's lot. This undue curiosity and over-solicitude in the Lord's dealing with another caused the "turning about" of Peter—*away from the Lord* to better observe John. The eye, no longer single, is turned from the Creator to the creature. How complete is the falsehood of Romanism that the worship of Mary honors the Lord. To this malicious invention from the 'father of lies' our Lord has answered: "Thou shalt worship the Lord thy God, and *Him only* shalt thou serve." Again says the Psalmist: "*I have set the Lord always before me,*" and our jealous God will not permit of another—*He is the only One*. What became of Mary, the blessed mother of Jesus? To truly honor the Lord is to heed His rebuke to Peter—"What is that to thee? Follow thou Me."

The Lord Jesus Christ quickeneth all things for He *only* has immortality, the *only* wise God, incorruptible, invisible, dwelling in the light which no man can approach unto, and in His times He shall show Who is the blessed and *only* Potentate, the King of kings and Lord of lords.

"RIGHTLY DEATH FOR HERETICS"

New Brunswick (N. J.) Priest
Says Catholics Would Thus
Stop Spread of "Errors."

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of heretical errors among the people, and I say rightly so."

This was the statement made by the Rev. Mr. Harney, a Paulist Father, in St. Peter's Roman Catholic Church, in New Brunswick, N. J., Friday evening. The Paulist Fathers have been conducting a mission for the last three weeks in that church. Last week the services were for the benefit of non-Catholics.

A feature of last week's services was a "question box." This question was read by Father Harney on Friday night:

"Does the Catholic Church regard Protestants as heretics, and does it not believe and teach that heretics should be punished even with death if necessary?"

Father Harney's answer was:

"In a way, I say yes. Certainly the Church does consider Protestant heretics, in a way. A formal heretic is one who knows he is perverting the truths of God and the Catholic Church. No man, by sinning himself, should be allowed to lead others into sin."

"I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of such errors through the people. And I say rightly so."

"As human society projects itself against the murderer and the man who proves a traitor to the government, so the Church of God has the right to protect itself. The Catholic Church never dreamed of punishing one who is materially a heretic—one who believes things to be true that are not true any more than a father would punish his child who does wrong unintentionally. The history of the church has been a history of toleration."

"The Catholics have proved more tolerant than the Protestants."

In an interview last night, Father Harney stated that his remarks on Friday evening, as above quoted, were correct. He said they expressed his personal convictions and were in accord with those of the Catholic Church.

Above is photostatic copy of a news item from the N. Y. 'Herald' of May 7, 1901, and speaks for itself in confirmation of the right claimed by the Catholic church to put heretics to death.

MONTE CASSINO AGAIN

CONTROVERSY continues in England over the bombing of the Benedictine Abbey of Monte Cassino by the Americans in February, 1944. It will be remembered that thousands of American boys were slaughtered by the Germans entrenched in the Abbey which for many bitter months barred the Allied advance on Rome. Politics and fear of Roman Catholic displeasure foolishly prevented American Army headquarters from attacking the monastery until it was almost too late. Even then, Catholic authorities condemned the bombing as an outrage and backed up the Nazi claim that German soldiers never made use of the monastery as a fortress and observation point. The Abbot, who has since died, categorically declared that no Germans had been in the monastery before it was bombed.

In the London Catholic *Tablet* of last July 27, a statement appeared that a newspaper correspondent had recently visited the monastery and discovered that, following the removal of rubble, there had been uncovered "already over a hundred German bodies." He further stated that the present Abbot, Ildefonso Rea, was "very distressed by the discovery," which contradicted his predecessor's declaration in behalf of the Germans.

But Catholics are jubilant again because of a published statement of the present Abbot, Ildefonso Rea, in the *Tablet* of last October 26, in which he also defends the Germans and denies that any Nazi soldiers had entered the monastery before its bombardment by the Allies. He denied the *Tablet's* correspondent's story. "I have never modified the statement made by my predecessor," he states. "The testimony of those who were inside Monte Cassino

when it was bombarded has shown me unequivocally that no Germans were inside the monastery before or during the bombardment of February 15, 1944." He further denies that he gave any interview to the *Tablet's* correspondent, or that he told anyone that he was "distressed" at the discovery of German bodies under the vaulting of the cloisters. He says that only four German bodies were found, and that these were of German soldiers who had been killed after the second bombardment of March 15th, 1944.

Whether or not the Germans actually used the monastery at Monte Cassino to attack the Allied Armies, the monastery itself was an almost insuperable obstacle to their advance, and the squeamishness of our military leaders which made them afraid to demolish it was a costly blunder as far as the saving of human lives and military tactics were concerned. Frank H. Gervasi, an eyewitness to the tragic events at Cassino, wrote as follows in *Collier's* magazine at that time: "Because of politics and the Vatican's request to respect Vatican property, we did not move till the Huns had had time to completely fortify it [the monastery]. I've seen 800 men go out and 24 come back, because the Germans could see every move and turn their fire upon them."

Inanimate reliques and Catholic church monuments in Italy should never have been saved at the expense of the lives of American soldiers.

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THERESA NEUMANN—SAINT OR PSYCHOPATH?

By L. H. LEHMANN

PRIESTS AND DOCTORS differ widely in their opinions on the cause of the 'stigmata' and bleedings that occur periodically in the body of Theresa Neumann of Konnersreuth, a small village in Bavaria. Priests are sure they are of supernatural origin, and, because Theresa Neumann is a Roman Catholic, thus prove that the Roman Catholic church is the only true church. Doctors, on the other hand, are convinced they are the result of an hysterical or psychogenic condition, and recommend that the religious worship accorded her should be discontinued, as it prevents cure of her condition. Priests are necessarily anxious that her sufferings should continue as proof of the supernatural claims of the church to which she belongs. Expert medical men who have examined her are agreed, on the other hand, that something should be done to cure her as soon as possible and thus relieve the intense suffering she undergoes.

F. P. Anzinger, M. D., writing in the *Ohio State Medical Journal* (March 1929, pp. 205-208), states that: "The writer believes that the stigmata of the crucifixion and the periodic ecstasies which Theresa Neumann suffers are a part of genuine hysteria, and he only hopes that some practical plan can be devised to lift this poor victim out of this ordeal of suffering."

"Stigma" is a Greek word meaning a spot, a sign or mark branded on a slave. The Roman Catholic church uses the word to denote the reproduction of the five wounds of Christ in the body of many of its "saints." There have been over 300 recorded instances of

stigmata. Of these, 41 appeared in men, the rest in women. Perhaps the best known case is that of St. Francis of Assisi in the thirteenth century. In some cases the stigmata appeared as sears, in others as localized pain, as wounds, and as bleedings through the skin at regular intervals. The typical areas involved have been both surfaces of the hands and feet, the right side of the chest, and a circle around the head. In some cases, as in that of Theresa Neumann, the stigma has been on the left rather than the right side of the chest.

Many cases of stigmatists have been frauds. Others have been unconsciously produced by the victims themselves. There was the case of the young Benedictine monk who went into ecstasy before a large crucifix every Friday, after which pin-points of blood flowed from a circle on his forehead. This was taken to be a miraculous reproduction of the wounds caused by the crown of thorns in the head of Jesus Christ, until it was discovered that the young monk, as he bowed his head over the foot of the crucifix, unconsciously punctured his forehead against the sharp nail protruding from the feet of the image of Christ on the crucifix.

MEDICAL VIEW

Dr. Anziger, quoted above, tells of a visit he made to Theresa Neumann, through the courtesy of Bishop Schrembs of Cleveland, as follows: "In the few minutes' stay in the bed room, I witnessed the following: A female of medium stature, with a full and pallid face. She was fully draped in a plain

white gown, sitting upright in bed, the arms reaching forward in a pose of solicitation. The stigmata were noted on the backs of her hands which were rather pale, although the finger nails were pink. The face was besmeared with a dark red fluid issuing from the eyes and making a triangular pattern over the cheek. Some of the droplets had soiled the bosom of her gown. The hand was covered with a wreath-like cloth, which was spotted with the yellowish red fluid. The face had the expression of intense suffering. She would reach her arms forward for a few minutes, then partly recline, but soon returning to the first pose." He sums up his impression of her as follows:

"The few minutes which I spent in the bed room disappointed me as to the supernatural. The scene suggested a psychopathic female whose suffering deserved the sympathy of any physician."

Dr. Anzinger quotes the following detailed account of an ecstasy, as witnessed by Dr. G. Ewald, professor of psychiatry at Erlangen, on July 29, 1927, and published in the *Münchener Medizinische Wochenschrift* of November 18, 1927:

"On Thursday at midnight she starts from her sleep, looks deathly pale, the eyelids are partly closed, she sits upright in bed with hands stretched forth, motionless. Bloody tears come forth, increasing in quantity and clotting on her face and neck. The ecstasies recur every twelve minutes, and the last ecstasy is sustained for one hour, when she finally falls onto the pillow exhausted.

"During the ecstasy the stigmata of the hands and feet look more moist, but here the bleeding occurs only during the Passion season. On lowering the lids the palpebral fissures are filled with blood clots. From the scalp areas, the size of a dollar, blood issues

staining the cloth in suggestion of the 'crown of thorns.'

"A cloth compress over the left upper chest is soaked with blood-stained fluid. Periodically she whines; there is a play of the nares, and she occasionally drops her arms as if extremely fatigued. Soon she rises again, with one ear directed to one side in a listening attitude. Now she distorts the face as if detecting disagreeable odors. When quizzed she whispers feebly: 'Yes, they took the wood away. Our Saviour can go home now.' In a puerile tone she lolls words describing the scenes before her vision.

"The facial expression is constantly changing. It depicts fear, delight, anxiety, and finally by Friday noon ends in a death-like stare, when the head sinks back onto the pillow.

"Some of the clerical writers state that during this pantomime, she again lives through the experiences of



Above is a picture of Theresa Neumann's face with blood streaming from her eyes

the suffering and crucifixion of our Lord, and when she has recovered from this agony can relate as from a dream the details of this 'passion.' It is even claimed that she repeats the Aramaic phrases which she overheard in these scenes. Sacred history portrays the cross in two sections. She claims the scene shows the same carried in three sections. The wound of our Saviour should be on the right side, but she sees it on the left. Moreover, her breast stigma is on the left side. When theologians quiz her as to these discrepancies, she naively answers: 'I know what I see, and so it is.'

HISTORY OF THE STIGMATA

Theresa Neumann is now about 49 years old, the oldest of ten children, of Bavarian peasant stock. In March, 1918, just before the end of the first World War, she was working as a domestic in another house when a fire broke out. Being physically strong, she helped in the 'bucket brigade', and while lifting the buckets strained her back. She did not suffer much from this, but in October of the same year she suffered another strain while lifting a heavy object and became a total invalid. Her eyesight was so impaired that she could see things merely in outline. Once they thought she was dying and called the priest. Attempts by doctors to examine her eyes had to be abandoned because they brought on hysterical cramps. For five years she was completely paralyzed with her left foot drawn up under the right buttock, causing a superficial decubitus of the foot.

She soon became totally blind and partially deaf, and occasionally suffered bleeding from the ears and from vomiting of blood. Post-war conditions prevented hospital care and her only consolation were visits from her parish

priest who suggested that she bear her sufferings in union with those of our Lord. Gradually she became convinced that her afflictions were a visitation of divine providence, and in time she got the idea of "suffering for others."

She developed a great devotion to St. Theresa, the "Little Flower," who was canonized about that time. When her father was afflicted with rheumatism, she asked the "Little Flower" to transfer his suffering to her. As a result she developed pains in her left arm and breast, and for four months her arm was flexed upon her breast. Her father's rheumatic pains disappeared.

She then got the idea that, since she was able to cure others, St. Theresa should be able to cure her own afflictions. On April 29, 1923, the day of St. Theresa's beatification, she regained her sight. Then, on May 17, 1925, when St. Theresa was officially canonized, she went into a trance, after which she got up and began to walk, but needed the help of a cane for many months.

In the next year, 1926, the first stigmata appeared, and with the remarkable cure of her chronic afflictions, her emotionalism and ecstatic visions increased. Every Friday she shed tears of blood, and on November 6, 1926, her head showed three areas of bleeding, which later increased to six. The blood issues from the hairy part of her head, not from the brow. On Holy Saturday, 1927, the stigmata of her hands and feet began to bleed, but later dried up and now remain dry. Dr. Anzinger describes the marks of the stigmata on her hands as follows: "The stigma consisted of a circular crust, rather sinuous in outline, about one inch in diameter over the dorsum of each hand. The crust was dry and brown, not unlike on a healing wound. The narrow peripheral zone appeared more

pearly, suggesting a superficial scar." The scar never drops off.

It has been noted by the doctors that the stigma on the chest is on the left side in the region of the heart, whereas according to traditional belief, the lance of the Roman soldier who pierced Christ on the cross penetrated the right side of His body.

Dr. Anzinger, above quoted, cites the conclusions of many medical authorities on the ecstasies of Theresa Neumann and the effects of auto-suggestion, as follows:

"Marcuse points out that we must regard the stigmata as found in the Neumann case as genuine pathological entities. Medical authorities treat these rare phenomena as auto-suggestive, resulting in a changed permeability of the blood capillaries.

"Allritz in his resumé on suggestive vesication, concludes that stigmata can be definitely localized by auto-suggestion.

"Bunnemann delves into the old records and from more recent experimental data says that bleeding in the subcutaneous tissues can be a manifestation of emotional concepts. If this can occur in the average individual, why should it not be more manifest in the hysterical constitution.

"Neuberger refers to the experimental work of Walterhofer and others. Compression of the upper arm to induce stasis, may in susceptible subjects produce petechia in the elbow and forearm. Another experiment in which the subject concentrates on the testing arm, suggesting to himself that the flesh of the arm is exposed and painful, brings out the petechia more marked on the side which has received the mental suggestion. He says it resolves itself into a permeability of the endo-

thelial system which is influenced through the peripheral nervous system but the impulses are of central origin."

New discoveries in the science of psycho-somatic medicine have proved to medical men today how great is the effect of the mind on the matter of the body, by means of which sensitive people are either cured of bodily pains or contract bodily ailments. Much has been written on this subject of the connecting link between the subject mind and its relation to the body, especially to the endothelial system.

CATHOLIC VIEW

The suffering Theresa Neumann undergoes is real and very painful. Rev. F. Thomas, an American priest who spent some time in Konnersreuth, in his book, *The Mystery of Konnersreuth*, quotes Theresa as saying: "*I am feeling the same pains as if I were physically scourged and crowned with thorns.*" In her ecstasies she reports that she sees and follows all the sufferings of Christ being crucified. Dr. R. W. Hynek is quoted as saying: "*I have never seen a picture of such immeasurable pain as Theresa Neumann presents.*"

So far, Theresa Neumann's case may be analyzed as one of hysteria. What seems to have baffled the doctors, however, is the seeming fact that she can go without any food—except the Holy Communion wafer and a little water to wash it down—for periods as long as two weeks. A two-week test of this kind was made, with permission of the local bishop's court, but in Theresa's own home, with three nuns acting as nurses. *Permission to make the test in a hospital under strict clinical conditions was refused.* Doctors examined her each day during this period and

found that, although she lost weight for a few days, she regained it afterwards. Dr. Ewald, who watched this test, admits that: "No theories of winter-sleep-like retardation of the metabolism can account for a gain of weight without any intake of food or liquids." But he adds that "*there must have been something wrong with the observation period . . . such a defect may have escaped the nuns' attention in the girl's house.*" He concludes "*emphatically*" that, "*observation in a neutral hospital is indispensable if science is to be any longer interested in the metabolic aspect of the case.*"

Priests like Father Thomas, on the other hand, strenuously insist that Theresa Neumann's ecstasies are not of hypnotic origin and have nothing to do with morbid auto suggestion. He testifies to all the miraculous things that are told about her—that she speaks Latin, Greek and Aramaic in her cataleptic states; that she can tell persons their secret sins; that the wafer of Holy Communion leaves the tabernacle of a distant church and comes into her mouth; that she can recognize a priest even if he is disguised; that she would have been a corpse long ago were it not for the "mystical self-preservation" she receives from the wafer of Communion.

He explains (p. 95) from Roman Catholic theology how the wafer of Communion keeps her alive from day to day and also is responsible for her visions and prophecies: "*A profound theological significance lies at the base of the above-mentioned grace,*" he says. "*As long as Christ is present under the sacramental form within the communicant there is an increase of grace, even without personal assistance and cooperation . . . A wonder is effected here 'quoad modum,' for of course the sacramental forms can re-*

sist the actions of the gastric juices only a few minutes. The wonder is then that they resist the physical influence for several hours," that is, in Theresa Neumann's stomach. This privilege (of the preservation of the wafer in the stomach), he further states, was first granted to the Virgin Mary, and later to others!

Only Roman Catholics who believe that the sacraments of their church produce sanctity without an individual's cooperation will be satisfied with this explanation. This phenomenon and others concerning Theresa Neumann that Father Thomas and other Catholic writers assert, are manifestly intended to confirm the authority of the Roman Catholic church's teachings and rules. She is pictured as suffering to make amends for lax Catholics who receive communion unworthily, who come late for Mass on Sundays, or who do not tell all their sins to the



PICTURE OF THERESA NEUMANN'S HANDS SHOWING THE 'STIGMATA'

"... by His own blood He entered in once into the holy place, having obtained redemption for us."—Heb. 9:12

priest in confession. Most of all, she is made to prove the existence of Purgatory: that she told of one person who had suffered for 300 years in Purgatory; on the other hand, that the late Emperor Karl of Austria went straight to heaven; that she told a German priest his mother, who had died a long time before, was still in Purgatory, although the priest was sure she was in heaven, since she had been so pious and suffered so much on earth. "She didn't suffer with sufficient patience," Theresa told him, "and the Saviour is very particular about it." She is made to say that we pray too little for dead priests and nuns, that "even after a pious life one can still fall into Purgatory."

On the other hand, Theresa Neumann has been reported as being wrong in many of her prophecies: that Bishop Schrembs of Cleveland, Ohio, would die within a year, and that she herself would die at the age of 33. Father Thomas admits that, according to her revelations, the face of Christ did not shine like the sun during His transfiguration, although the Gospel expressly says: "*And His face did shine like the sun.*" (*Matt. 17:2*).

OTHER VIEWS

The best answer to the seemingly baffling phenomenon of how Theresa Neumann can live and apparently thrive for long periods without taking any nourishment besides the Communion wafer and a little water, is supplied by Dr. Franz Peuten, in an article in the *Münchener Medizinische Wochenschrift*, May 25, 1928, entitled "A Short Contribution to the Problem of Theresa Neumann of Konnersreuth." He says: "*This case is not unique in the history of mankind, as similar cases have been observed in hysterical and stigmatized persons and*

IS SUFFERING NECESSARY FOR SALVATION?



Another version of the much-publicized face of Theresa Neumann

occur almost routinely among Indian fakirs."

Dr. Peuten reports, from *Hufeland's Journal* of 1799, the case of a girl, aged 16, who for almost 15 months had not taken food or fluids, and which would prove that "*human beings can, by disease, be transformed into some kind of condition resembling that of plants and fed vegetatively through the skin without digestion and internal assimilation.*" Like Theresa Neumann, this girl had suffered for many years from nervous disturbances, and during the period of fasting she showed almost no emaciation; her body was warm, the skin showed a normal color, the cheeks were bright red, and the pulse above normal. Her body lost all feeling, but her mind remained clear and her memory exceptionally good. She was watched carefully for a test period of two weeks, as in the case of Theresa Neumann. Six reliable men, bound by oath, took turn by twos to remain with her for periods of eight hours, and a seventh supervised them in the discharge of their duties. They testified under oath that the girl had not taken any food or fluids and had no bowel movements or bladder evacuations during the two-week period. But she insisted that the windows be kept open, and from this fact it was deduced that nutrition took place exclusively by utilization of the air and assimilation of its constituents through the skin and lungs.

Vicarious menstruation, which ceased in Theresa Neumann's case before appearance of her stigmata, is mentioned by some medical men to explain the frequent hemorrhages from which she suffers. Dr. Joseph V. Klauder, (*Stigmatization, Archives of Dermatology and Syphilology*, April, 1938), quotes Dr. Jacobi as stating that among the Mahomedans there are stigmatized

persons whose stigmata appear while they are contemplating the battle wounds of their Prophet. Dr. Jacobi also cites instances of bleedings similar to those in Theresa Neumann which appear in circumstances that have no relation to religious ecstasy.

THE CHRISTIAN VIEW

Apart from what medical men and priests may think and say about the stigmata and sufferings of Theresa Neumann, the important question remains to be answered: *What has it all to do with Christian living and salvation?* Even admitting that Theresa Neumann's sufferings are real and that she bears in her body genuine replicas of the wounds of Christ, does this make her a 'saint' in the Christian sense of the word? Are hemorrhages a proof of sanctity, and does heroic fasting prove that the Roman Catholic church alone is right in its teachings, just because these things happen in a person who is a member of that church? The fakirs of India drive pointed stakes through their bodies and walk on sharp spikes without any bleeding whatsoever. They do so in the name of their religion, but does their lack of bleeding prove that their religion is therefore the only right one?

Nowhere in the Bible do we find it stated that suffering is necessary for salvation. Nowhere in the Gospel are we taught that for salvation we must suffer the same as Christ suffered and bear the same wounds in our hands and feet as he does. On the contrary, Christ suffered and died to set us free from suffering and death. If we must suffer as he did, then his sufferings were in vain.

Furthermore, it is more than useless, and a great waste of time and energy, to try to prove that the sufferings of a human being like Theresa Neumann's

equalled or approximated those of Christ. There have been human beings who have suffered even more intensely than Christ, but this was no proof of their sanctity or that the religion they belonged to was the only right one. It is not *how much* Jesus Christ suffered, but *WHO IT WAS* that suffered, that makes him the saviour of mankind. Human beings may suffer equally with or even more than he did. But whether they suffer more or less does not matter. What matters is that they are mere humans, creatures of God, whose sufferings have no value in the work of the salvation of their own souls and that of others.

We are sanctified, not by our own sufferings, but by the sufferings of Christ: *"For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."*—*Heb. 2:10.* Again (*Heb. 9:12*): *"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."*



GETTING THE CATHOLIC VOTE

THE FOLLOWING are excerpts (re-printed from a Florida newspaper) from a circular mailed to all Roman Catholics in New York before election day last November to induce them to vote for Senator James Mead for Governor, who was opposed by the successful candidate, Protestant Governor Thomas E. Dewey (*Italics as in original*):

"An instance of Senator Mead's character came to our attention a few years ago in Clermont during his presence in this community as a

member and grove owner at the Postal Colony annual meeting.

"It happened, that year, that the little Catholic church of this community was conducting a course on missions—something similar in that faith, through stimulating its members in study and appreciation, to the revivals held in Protestant churches.

"Jim Mead was here for a vacation, after a strenuous term of Congress. But although a thousand miles from his own church, and under conditions most men would grasp as an excuse from religious duties, Congressman Mead spent an hour or two each afternoon of that entire week, taking the same study course as was offered the least-informed local member, and cheerfully sacrificing a part of his well-earned vacation to his religious responsibilities and belief.

"He made no display of this devotion. Actually it is doubtful if he knows that anyone locally knew of this instance, or would recall it after several years has passed.

"But it is a thing which we will long remember about him, and it doubtless is an evidence of his character which, in a large measure, accounts for the splendid recognition accorded him by the nation's greatest state.

"He is as humble and sincere in his devotion to public duties as he is in his loyalty to his faith, and these qualities seem to be so plainly recognized that doubtless he will remain a Senator from New York as long as he chooses to occupy the seat."

What should be noted here is that they stress Senator Mead's *condescension* in going to church the same as ordinary folks, as if he were a privileged individual not needing to pray like other poor sinners. He received a majority vote in New York City, but was defeated for Governor by the overall vote in the State.

THE TRIBUNAL
OF
THE DIOCESE OF WINONA,

NO. DF 17/46

(PLEASE PRINT THIS NUMBER TO THE ANSWER)

819 SECOND STREET SOUTHWEST
ROCHESTER, MINNESOTA

vs. [REDACTED]

Mrs. [REDACTED]
Eau Claire, Wisconsin

Dear Madam:

Your attention is called to the enclosed decree of nullity issued in favor of [REDACTED]. As you probably knew, every baptized Catholic, reared and educated in the teachings of the Catholic Church, is obligated, for the validity of marriage, to give his consent in the presence of the Catholic pastor of a marriage, parish, or his lawful delegates and two witnesses. Failure to do this simply means no marriage whatsoever. The enclosed decree is a declaration of that fact, and leaves the Catholic party free to contract a valid marriage, providing all demands which the Church makes upon him are met.

These attempted marriages are most regrettable, especially when, as in your case, any children are born to it. You may be sure that the Catholic Church far from approves this conduct on the part of any Catholic, especially in view of the immoral relations involved, the scandal given, the injury to any non-Catholic especially. Certain requirements are demanded to repair in part, all of these unfortunate circumstances identified with this act. They cannot be fully repaired in this life.

Added scandal was given by the presence of [REDACTED]'s sister and brother at this attempted marriage at your home in September, 1929.

You should know these things so as not to allow too much bitterness to influence your attitude towards the Catholic Church, and at the same time to warn your non-Catholic friends of the consequences involved in company-keeping with any Catholics.

Trusting you will accept this explanation, and with every good wish to you, I am

Yours truly,

Rev. Dr. J. Jansen

THIS LETTER and the decree on the opposite page were issued by the Roman Catholic Tribunal of the Diocese of Wisconsin last September 8, to inform a Protestant wife that her marriage to a Roman Catholic man seventeen years ago has been annulled without her knowledge or consent. There were several children to the marriage which took place before a Protestant minister on September 7, 1929.

Now the Roman Catholic church decrees that the marriage is null and void, so as to allow the Catholic man to marry another woman with whom he has lived in adultery.

THE TRIBUNAL
OF
THE DIOCESE OF WINONA

NO. ~~RE 27104~~
(PLEASE PRINT THE NUMBER TO THE ANSWER)

819 SECOND STREET SOUTHWEST
ROCHESTER, MINNESOTA

[REDACTED] VS. [REDACTED]

— DECRETUM —

Cum ex certis et authenticis documentis mihi evidenter constet
matrimonium inter [REDACTED], noncatholicum, et [REDACTED]
[REDACTED] qui ad formam canonicae celebationis matrimonii
(Can. 1094 et 1099) observandam certo temebatur, die 7, mensis,
Septembris, 1929, attentatum, ob defectum formae canonicae
nullum fuisse ab initio, ego, infra scriptus delegatus Ordinarii
diocesis Winonensis, iuxta normas Instructionis a S. Cong.
de disciplina Sacramentorum, die 15 Aug. 1936, art. 231,
traditae, prefatum matrimonium nullum irritumque eorum Deo et
Eccllesia declare.

Louis D. O'Day
(Officialis)

R. J. Jansen
(Notarius)

Following is a translation of the official Latin Decretum above:

"Since it has been clearly proved to me from certified, authentic documents that
the marriage attempted on September 7, 1929, between a non-Catholic, and
..... who was clearly bound to adhere to the canonical form of celebrating marriage
according to Canons 1094 and 1099, was null from the beginning because the
proper canonical form was lacking, I, the undersigned delegate of the Bishop of
the diocese of Winona, according to the instructions laid down by the Sacred
Congregation on sacramental discipline on August 15, 1936, declare that the afore-
said marriage was null and void before God and the Church."

Louis D. O'Day, Official
R. J. Jansen, Notary

Given from the offices of the Tribunal
in Rochester, Minn., on September 8, 1946."

Note in Father Jansen's letter to this Protestant wife: "to warn your non-Catholic
friends of the consequences involved in company-keeping with any Catholics."

ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zaccello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. Scripture quotes are from the official Catholic version of the New Testament.

This month his answers concern

PRAYERS TO THE SAINTS

ROMAN CATHOLICS SAY: (Quoting the decree of the Council of Trent):

"The saints, who reign together with Christ, offer up their own prayers to God for men. It is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid and help in obtaining benefits from God, through His Son Jesus Christ, who alone is our Redeemer and Saviour. Those persons think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; who assert that they do not pray for men; who declare that asking them to pray for each of us in particular is idolatry, repugnant to the word of God, and opposed to the honor of the One Mediator of God and man, Christ Jesus." (Sess. XXV)

They attempt to prove this doctrine from the Bible as follows:

"The Old and New Testaments plainly teach the principle and the practice of asking the prayers of our brethren, especially of the just (*James 5: 16,18*). God commanded Abimelech to ask Abraham's prayers: "*He shall pray for thee and thou shalt live* (*Gen. 20: 7*). God had

mercy on the sinful children of Israel in the desert because Moses interceded for them (*Ps. 15: 23*). God said to the friends of Job: "*My servant Job shall pray for you; his face I will accept*" (*Job 42:8*). St. Paul in his letters continually asked the brethren to pray for him (*Rom. 15: 30; Eph. 6: 18, 19; 1 Thess. 5: 25*)."

ANSWER:

The above passages of the Bible do not prove that a living Christian should pray to a dead saint to intercede for him, but only that Christians, while on earth, should pray for each other. In heaven none can mediate but Christ.

Roman Catholics further insist by quoting: "*And he said, then, father, I beseech thee to send him to my father's house etc.*" (*Luke 16:27*).

ANSWER:

The conduct of a lost soul (the rich man) is not proper example for Christians. Besides, his prayers were of no effect. The texts do not prove the Roman doctrine of prayers to dead saints by living persons.

Christians reject the Roman doctrine of prayers to dead saints, because:

Not even Roman Catholics know who are really saints, i.e., in heaven. A decree of the Pope canonizing a dead person as a saint is not accepted as infallible by all the Roman theologians. In fact it is only "common opinion" among them that a decree concerning the canonization of saints is infallible. The Roman church had no canonization procedure before the tenth century. Many names are taken off the list of saints every time a new edition of the *Martyrologium* (a Roman Catholic list of saints divided by day) is edited.

How can the saints know our mental prayers when only God knows the heart?

The saints cannot hear prayers. Roman Catholics hold three different opinions to explain how the dead saints can hear us. Some say that the saints acquire the knowledge of our prayers from the angels. But how do the angels acquire their knowledge?

Others say that the saints see all things in God. But if they see all things in God they have the same knowledge as God and therefore are as omniscient as God. Others think that prayers offered to them are communicated to them by God. But then the saints, who are supposed to mediate for us before God, have their knowledge of our prayers from the same person to whom they are supposed to intercede.

Scriptures forbid saint-worship:

Col. 2:18: "Let no one cheat you who takes pleasure in self-abasement and worship of the angels, and enters vainly into what he has not seen." Acts 14:14: "But on hearing this, the apostles Barnabas and Paul rushed into the crowd, tearing their clothes, and shouting, Men, why are you doing this? We also are mortals, human beings like you, bringing to you the good news that you should turn from these vain things to the living God who made heaven and earth and the sea and all things that are in them." (See also Rev. 19:10; 22:8)

Christ is our only Mediator:

Acts 4:12. "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." *Romans 8:34: "It is God who justifies! Who shall condemn? It is Christ Jesus who died; yes, and rose again, he who is at the right hand of God, who also intercedes for us!"* (See also, John 3:36; 10:9; Heb. 7:25; 9:1; John 2:1,2; Eph. 2:18)

► FOLLOWING are some facts about Protestants in Poland, as reported by the 'Christian Science Monitor' in a dispatch from Warsaw of last September 20: the number of Protestants in postwar Poland is about 250,000, of whom 200,000 are Lutherans. For the first time Polish Protestants now enjoy the same rights as Roman Catholics. Many Protestant Poles have become Roman Catholics under pressure of the fear of being listed as Germans because of their religion. The Roman Catholic clergy have taken over most Protestant churches, and in Breslau and Settin not a single church remains in Protestant hands. The Polish Government has been unable to prevent this confiscation of Protestant churches, but have succeeded in putting a stop to Roman Catholic seizure of Protestant hospitals, orphan asylums and social centers.



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THE PASSING SHOW

► "INTEGRITY" is a new Catholic magazine published in New York with the promise that its contributors will be "the Chestertons, Bellocs, Eric Gills and Peter Maurins of the era now dawning." The principal article in the first issue was entitled: "*Why Mary is Especially Important Today.*" The editors declare that "ours promises to be the age of Mary, and it seems as though the return of mankind to God will be accomplished through her instrumentality."

► AN AP DISPATCH from Nuremberg of last October 5, stated that the Pope had asked the Allied Control Council to save the life of Hans Frank, former Nazi Governor of Poland and a Roman Catholic. The Pope's plan failed, and Frank was hanged with the other Nazi war criminals on October 16.

► THE STRUGGLE of the Catholic church in Chester county, Pa., to force the directors of Kennett Square consolidated school to permit the pupils of St. Patrick's parochial school to ride in public busses, ended in defeat when the county judge ruled that the petition against them was not properly prepared. (See last month's issue, p. 318)

► THE ANGLICAN ARCHBISHOP OF YORK, Cyril Foster Garbett, recently condemned the conditions required by the Roman Catholic church for the validity of a mixed marriage. "I feel it necessary to warn Anglicans against signing this document," he publicly declared before the Full Synod of the Convocation of York, "and to ask them to do their utmost to dissuade members of our Church from doing so. It means that Anglican fathers or mothers married to Roman Catholics are deprived of the right to influence the spiritual and religious upbringing of their children. It means disloyalty to the Church of their baptism and of their fathers. It is a humiliating condition. . ."

► PROTESTING this warning by the Anglican Archbishop of York as published in *Time* magazine, Michael P. Breen wrote to *Time* which published the following extract of his letter in its issue of Nov. 11: "*The answer to this problem of mixed marriages will come when we secure enough public control to make marriage by the [Roman] Catholic Church the only one permitted by law. . .*"

► MARIO BLASCO IBANEZ, son of the well-known Spanish novelist Vicente Blasco Ibanez, has been condemned to 12 years' imprisonment by a Franco-Spanish court in Valencia on the charge of being a Free Mason, according to a N. Y. "Times" dispatch of Nov. 1, from Madrid. The condemned man is a victim of infantile paralysis and is almost totally blind and deaf.

► LAST OCTOBER 13, Protestant-Episcopal Bishop De Wolfe of Long Island, N. Y., received an entire congregation of Spanish Roman Catholics into the Episcopal church, according to 'The Living Church,' Episcopal magazine, of November 10.

► ROBERT MURPHY, Jesuit-trained political adviser to General McNarney in Berlin, secretly sent a bitter complaint to the State Department because the Russians re-distributed the estates of the Prussian junkers in the Soviet zone of Germany, according to Drew Pearson in the Los Angeles 'Daily News' of last June 27. Murphy warned Washington that this land reform in the Russian zone is endangering the type of democracy we want to see in Germany. This same Robert Murphy will be remembered as the one who conspired with Admiral Darlan and the Vichyites at the time of the invasion of North Africa.

► THE BALTIMORE SCHOOL BOARD before the re-opening of schools last fall voted not to permit public school pupils to attend religious instruction classes on released time. "The separation of Church and State is one of our most precious legacies," the committee unanimously agreed, "and we cannot endorse any step that could have any possibility of jeopardizing it whatever."

► AT THE PRESS PHOTOGRAPHERS EXHIBIT, held last October at the Museum of Science in New York City, the best news-interest pictures of the year were shown. Cardinal Spellman tied for honors with the Mayor with 6 pictures; two were of Roman Catholic priests dramatically performing the last rites on dying people; two were of St. Patrick's Cathedral and one of the Pope. No picture of a Protestant clergyman or of any Protestant scene was shown. Can it be that Protestant clergymen are not as photogenic as Cardinal Spellman or Pope Pius XII?

► THE MYSTERY remains to be solved how the 32 trunks of Polish art treasures were hidden in Roman Catholic convents and churches in Quebec, Canada, and afterwards hidden elsewhere, presumably to prevent their return to the Polish Government. Twenty-four of the trunks were hidden at the shrine of Ste. Anne de Baupré, and eight in the Convent of the Precious Blood. According to the N. Y. Times' of November 9, Dr. Alfred Fiderkiewicz, Polish Minister to Canada, was at that time trying to recover them.

IN A LONG ARTICLE in the Buffalo Evening News of last November 9, Msgr. F. Sharkey of Buffalo declared Franco to be the "Savior of Spain," and that he is beloved by the Spanish people." He tells Protestants that "Every Christian heart ought to be grateful to the intrepid Franco for his successful efforts to foil his hellish conspiracy to obliterate all races of the Christian religion in Spain."

COMMENTING on the new General of the Jesuits, Radio Moscow last September 9, according to the London Catholic Tablet of September 28, declared that "the power of the Jesuits is due first and foremost to their financial power, since they control banks, industrial enterprises and all joint stock companies." It further declared: "The Society's financial power allows it to subsidize political parties, newspapers and publications, as well as a well-developed espionage service." It also stated that in Germany "the Jesuits demanded obedience to Hitler and the termination of opposition to Hitlerism by the Catholic Party."

► SUMNER WELLES, speaking in Convocation Hall in Toronto last October 21, declared: "I regard it as a delusion, and a dangerous one, that Democracy and Communism cannot exist simultaneously in the same world." President Truman at the opening of the United Nations in New York on October 23, said that talk of war with Russia was "unwarranted and unjustified." "If these rumors are not checked," he said, "they are sure to impede world recovery." The Federal Council of Churches issued a statement on October 13, in which it was declared: "War with Russia can be avoided, and it must be avoided, without compromise of basic convictions." Cardinal Spellman contradicted them all in a much-publicized article in Cosmopolitan magazine for November, 1946, in which he categorically declared: "Americanism or Communism may predominate, but never can they become reconciled."

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IS IT A SIN TO MISS CHURCH?

By JOHN J. KELLEY

"Not forsaking the assembling of ourselves together"

AS ROMAN CATHOLICS we were taught that it was a mortal sin to miss mass on Sundays and "holydays of obligation." We were also taught that one mortal sin of this kind, if unforgiven in confession, was sufficient to keep us out of purgatory and send us to hell. In *The Question Box* Father Bertrand L. Conway of the Paulist Fathers puts it as follows:

"The Church commands us to hear mass under grievous sin, because she considers the deliberate refusal to attend public worship on Sunday an insult to Christ, who is really and objectively present upon our altars and who as Priest and Victim in the Sacrifice of the Mass, carries on the work of Calvary by appeasing the divine wrath and obtaining mercy and forgiveness of our sins."

Most Protestant churches, on the other hand, leave it entirely to the conscience of the individual Christian as to whether or not he should attend church. That does not mean, however, that he is under no obligation to do so. The Scripture teaches that, as babes in Christ, we are to desire the sincere milk of the Word that we may grow thereby (1 Pet. 2:2).

By not attending church, therefore, we are, in the first place, denying our souls the spiritual food and nourishment which they need for growth. By deliberately refusing to feed our souls in this way, we disobey the command of God to "*Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ*" (2 Pet. 3:18). As a result of

this disobedience among Protestant Christians, the Church of Christ is full of half-starved, undernourished souls.

In the second place, by neglecting to go to Church, Protestants violate their covenant vows. Every church has some form of covenant or creed, to which its members must subscribe. One of the chief requirements of these is regular attendance at church worship: "*No forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching*" (Heb. 10:25). Many take these covenant vows too lightly. They forget that they must stand before the judgment seat of Christ to be judged for their works. These same Christian people who make every effort to keep their pledged word to their friends, apparently think nothing of their solemn promises made to God.

In the third place, Protestants who stay away from church sin against their fellow Christians by their bad example. Our Lord Jesus Christ left us here to be His examples. "*For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps*" (1 Pet. 2:21). If by our example a weak brother is led to stay away from church, we misrepresent Christ.

In the fourth and most important place, refusal to join in public worship of God is in itself a sin against the first commandment. There is a further obligation on Protestants in America to attend and support their churches throughout the land as the surest way to keep America Protestant and free of Roman Catholic domination.

The Faithful attend church regularly, not because church law demands it, but because they delight to do God's will. They rejoice in the blessed fellow-

anship of God's dear saints and in the full opportunity to serve Him, Who died and rose again that they might have life.



CATHOLIC REACTION IN GERMANY

QUOTING from the *British Zone Review*, the London Catholic Tabloid of last July 6 shows the different attitudes of the Roman Catholic and Protestant clergy in Germany toward Germany's guilt in the war, reparations, the occupation and general outlook on democracy. The quotations that follow are from the report of a survey made in the Rhineland and Westphalia by the British Control Commission for Germany, and published in the above-mentioned *British Zone Review*:

"Protestant pastors generally admit that Germany has some duty to make reparations, and their sermons have contained references to the destruction wrought by Germany in other countries. But both they and the Catholic priests are of the opinion that Germany is not able to pay very much, and they all suggest that Britain would be foolish if she imposed another Versailles on Germany for, according to the clergy, the treaty was not only iniquitous but also the main cause of Nazism. A number of Roman Catholic priests have gone further and do not even admit a moral duty to pay reparations, except possibly to a few of the small States which were neutral at the beginning of the war."

"In general, the Catholic Church, from Archbishop down to country priest, is unanimous in rejecting the idea of Germany's collective guilt."

"The Churches are making great efforts to regain their influence over youth, and defend their unwilling-

ness to break with German national traditions on this ground. Thus the Catholic Archbishop of Paderborn said to one investigator: 'I respect the spirit of [Protestant] Bishop Wurm's declaration on the subject of War Guilt, but such statements should not be made in open forum in the hearing of youth. In order to influence a man you must acknowledge what was right and straight in him.'

"The survey covered many aspects of the Churches' views on social life in Germany today, and the main conclusion drawn from it was that the Churches are among the most outspoken critics of many aspects of Allied policy in Germany. The Catholic clergy are a nationalist, rather than a democratic influence in German life; and the Protestants take a more tolerant and liberal attitude, but in comparison with the Catholics must be considered rather anaemic and less influential."

The survey also revealed that the most severe and intransigent critic of Allied policy in Germany was the late Cardinal von Galen, and an interview granted by him to a Swiss correspondent has been printed in pamphlet form under the title "*A Bishop Says No,*" and is at present being widely circulated in Catholic circles.

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About Books

(The following three important and valuable books recently published will be reviewed at length in forthcoming issues of our magazine.)

ROAD TO REFORMATION, by Heinrich Boehmer, Muhlenberg Press, 1946; 449 pp. Price \$4.00.

This is an excellent translation for the first time into English of Boehmer's *Der junge Luther*, from monkhood through priesthood to the Diet of Worms. The author is one of the foremost contemporary Protestant historians and an expert on Luther. Though a scholarly work, it is written in a popular style that makes for easy reading. It is a fitting memorial for the celebration of the 400th anniversary of the death of the great converted priest who founded the Protestant Reformation.

RELIGION IN THE STRUGGLE FOR POWER, by J. Milton Yinger, Duke University Press; 274 pp. Price \$3.00

DR. YINGER'S work should be an eye-opener for the many Protestants in America who are unaware of the importance of Church-State relations. He lays special stress on the unsolved "dilemma of the Churches" and the "Church-Sect" conflict that results therefrom. He is at his best in the first half of the book which treats of his subject theoretically, but is deficient, I think, in the second half in applying his theories to the actual historical events of the second World War.

THE PROPHETIC FAITH OF OUR FATHERS (Vol. III), by LeRoy Edwin Froom, Review and Herald Publishing Assoc., 800 pp., 32 pages of illustrations; Price \$4.50

FOR FORTHRIGHT FACTS from a "cluster of witnesses"—and abundance of documentary evidence—concerning prophetic interpretations of the Antichrist and the Second Coming, I can think of nothing more stimulating and provocative than this scholarly and beautifully-made book of Dr. Froom. This volume III covers the colonial American and 19th-century Old World period.

L. H. L.

'IF TRUTH BE NOT DIFFUSED . . .'

"*IF RELIGIOUS BOOKS* are not widely circulated among the masses of this country and the people do not become religious, I do not know what is to become of us as a nation. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt licentious literature will; if the power of the Gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

—Daniel Webster

THE EDITOR'S MAILBAG

PASSING THE AMMUNITION

"I OWE SO MUCH to The Converted Catholic Magazine and the literature that you have sent me from time to time that I feel a strong urge to pass on to others what I have learned. A relative of mine, a Presbyterian minister, to whom I have sent your magazine has this to say: 'The Converted Catholic Magazine is extremely interesting to me. The editors seem to have a good idea of Paul's teaching of justification by Faith.'"

—E. W., Indianapolis, Indiana

MR. WOLFRAM HILL, a reader of our magazine, saw a news item from Lisbon, Portugal, in *Time* magazine that a courageous Portuguese, Joao do Nascimento by name, was fined \$4.00 and jailed because he had publicly pointed out that, "*Portugal has money for religious processions but not for the care of the sick.*" Out of gratitude, reader Hill promptly sent a check to the editor of the *'Diario de Lisboa'* to cover Nascimento's fine. Congratulations!

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Its articles of incorporation state that Christ's Mission was founded for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion*. It

therefore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

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